628 If the clan feud becomes enlarged in scope and two or
614 more clans are united in an effort to resist the common ene-
726 my, then the able-bodied fighters of the different clans would assemble and together perform a ceremony to seal the alliance. They would kill chickens and animals, toast each other with wine mixed with blood, and swear to attack the enemy and help each other to the last man.

628 At the end of the Ch'ing dynasty and the beginning of
726 the Republic period, when guns were not yet brought to Liang
[411] Shan, weapons for Lolo warfare consisted of bows and arrows, poles and sticks, leather shields, long knives, stone pellets, and others. Fighting with these arms had to be done at close quarters, [86] and so it was called hsieh-tou [armed fight]. During the fight, the participants had to wear full regalia to the
[714] field to display their military pomp. Their heads were wrapped in a turban propped up like a "hero's knot." They wore silk garments ornamented with gold. Even the horses were fitted
[492] with golden saddles and silver stirrups. All these were intended to demonstrate their wealth and power to overawe the enemy.

726 This kind of armed fighting, however, exists in name
628 only, since the Lolo are now accustomed to using shotguns
177 for hitting targets beyond 100 paces. Also the fighting between clan enemies no longer requires the display of finery; instead, they have adopted the strategy of swift surprise attack, like a clap of thunder too sudden for one to cover his ears. It merely indicates that the introduction of modern technology has changed their old strategy and created a new pattern of fighting.

562 During the old days of armed fighting, some black Lolo
728 woman would come to the field of battle in gay dresses and,
628 standing between the opposing camps, would urge the two sides to stop fighting and talk peace. This woman was usually related to both clans — for example, her maternal [sic] clan on the one side and her conjugal clan on the other. According to Lolo
[517 tradition the appearance of a woman on the field would have
762] obligated both sides to stop fighting, but if they insisted on continuing the feud, then the woman would strip herself naked by taking off her skirt and then commit suicide because of the shame. When such things happened, more kin branches and clans might become involved, the scope of the feud be enlarged, and eventually the fighting reach a stage beyond anybody's control. The importing of shotguns has changed the manner of fighting while the custom of a woman's standing between the opposing camps has all but disappeared. During his stay in

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

411 Vri-tsuh, a member of the family, was reckoned the crack shot in the whole district. So often did his bullets find their billet that the people said they could go around corners and that it was no use hiding from them. When Vri-tsuh pointed his gun at you you might just as well come and give 292 yourself up, for there was no escape. While we were at 714 Mao-an-tsz, one of Vri-tsuh's companions dressed up in full 574 war dress and made some sport for us. He is said to have killed twenty people, and, of course, had a great reputation as a warrior. He was indeed wonderfully dressed. He had on a thickly quilted scarlet jacket which stones and bullets fired from the old-fashioned guns were unable to pierce. In the back of this jacket was a rent made by a dart thrown at him in one of his fights. Across his shoulders he had a double sword-belt, ornamented with polished white stones. From this was hanging a long sword, with silver handle and with silver mountings on the sheath. It was estimated as worth a hundred ounces of silver. The scarlet coat was ornamented in the centre and at the edges. On his head the warrior wore a large conical hat in white and red. Around the hat was a yellow turban, and hanging down behind, a long yellow pugaree. There were thick flaps to cover the face if necessary. From the back of the hat there also hung down a long flap with red edges, and black and white cross-bars. From the shoulders there was suspended a huge yak tail, and by the side of this some slips of ornamented Chinese silk. The yak tail must have been several pounds in weight. It was very heavy. To complete the array the warrior was in bare feet, and had a modern rifle. He drew his sword and, rushing 702 all about, went through various exercises. He invited me to 574 throw stones at him, and I did so. Do what I could, I failed